

THE COLONIAL CHURCHMAN.

LUNENBURG, THURSDAY, NOVEMBER 3, 1836.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—

An annual meeting of the Lunenburg District Committee of this Society, was held in the National School House, on the 7th October. The first establishment of this Committee was in Sept. 1827, when several gentlemen, some of them now no more, actuated by a desire to promote Christian Knowledge around them, by the distribution of the Holy Scriptures and other religious books and tracts, met at the Parsonage house; and formed themselves into a District Committee of that venerable Society, the oldest in the good work, indicated by its name, and which has been in operation for nearly 150 years. Until this Committee was formed, there was no place in Lunenburg where religious books could be purchased, much less any source from which the Schools and the poor could be gratuitously supplied. And the publications of the Society may be said to have been unknown in the county; but one supply having been received, and that during the ministry of the Rev. Thomas Shreve, about 20 years ago, which soon disappeared. It was gratifying, however, to find by statements made at the late meeting of the Committee, that since its formation, books have been imported amounting in value to near £300,—and in number, to upwards of four thousand. These have found their way to the remotest parts of this and the adjoining county, and have been largely distributed among the Sunday and day schools; and very many of the poor who were unable to buy, have thus had the Gospel preached to them, and have been furnished with the instructive manual, or the word of God. Those "silent preachers" have also accompanied our mariners in their voyages when far distant from any other means of religious improvement, and it is hoped may sometimes have been blessed to the awakening of the careless, to the strengthening of the weak in faith, or the comforting of the sufferer in mind, body or estate. But the full amount of good effected by institutions of this nature, cannot be ascertained until that great day when the secrets of all hearts shall be disclosed.—The review of the humble course of this Committee afforded much encouragement to its members to hope, that they have not "spent their money for that which is not bread, nor their labour for that which satisfieth not;" and it appeared to be the hearty determination of all, to continue their unostentatious endeavours in so good a cause. Those who are not yet members, are invited to join. Bibles, Testaments, Prayer Books, and other religious books, may be had at the Depository at Messrs. Gaetz & Zwicker's.

With regard to the PARENT SOCIETY in England, we have from time to time gladly given in our columns, cheering intelligence of its continued prosperity. It would not be easy to mention the quarter of the world to which it has not sent abroad the blessed gift of 'Christian knowledge.' In the East-Indies, its missionaries were among the earliest heralds of the Cross; and those populous regions are still the scenes of more extended operations in the same blessed cause. And to the *West-Indies*, the funds of the Society have also been sent forth of late in most bountiful measure, in every way that can advance the religious interests of the negro population, and help them to attain the "glorious liberty of the children of God."—And these North American Colonies have for many years experienced the bounty of the Society as the good stewards of the christian benevolence of the parent land—in large donations of books for gratuitous distribution—and for the establishment of lending parochial libraries. By a letter from our own Bishop in the last Report we have seen, we find that by the aid of the Society "nearly fifty different settlements" had been furnished with books.—His Lordship says "in some cases, I trust, the Society's pound has gained ten pounds, in many instances five pounds, and in none less than one."—The same report mentions donations of books to the amount of £20 for the settlers at Dalhousie, £10 to Bridgetown, and £100 to St. John, N. B. for which are recorded the warm acknowledgments of the Committee by the Rev. W. Gray, their Secretary. We are glad to notice in the concluding portion of

the Report, that the Society is not yet weary in such well-doing to the Colonies.

"The most ardent and well-directed zeal for the promotion of Christian Knowledge will be inadequate, with our present means, to keep pace with the rapid increase of our home population, and the expansive power of our Colonial establishments. And, although the Society has this year made great efforts in behalf of some of the Colonies, others yet remain not less in need of assistance. In most of the colonies, indeed, every thing connected with the Church is still in an infant state, and requires continual aid. At home, we have seen how urgent is the demand and the necessity for Christian education; and unless we are willing to see with unconcern those who are the children of our common country falling away from our Church into ignorance, error, or infidelity, we must be prepared for still greater exertions."

Among the more recent objects to which the attention of the Society has been turned, is the revision of the books and tracts on its catalogue, many of which, however useful at one time, are not of the description more generally called for at present. The labours of the Committee to which this task was entrusted, we believe, are still in progress; and the result, so far, is the admission of several new tracts of a practical nature—such as Cecil's excellent "Visit to the house of Mourning," and the "Mourner Comforted"—both valuable companions for those whose hearts are clouded by sorrow.—"Plain words about prayer" is the title of another—a very stirring appeal upon this all-important subject. Coleridge's "Why are you not a communicant?" is another very seasonable and useful discussion of a question intimately connected with practical religion. These are some of the late additions: but there are some older tenants of the Society's shelves which ought not to be forgotten—such as, "Bishop Wilson's *Sacra Privata*," and his "Introduction to the Lord's Supper"—"the Life of God in the Soul of Man"—"Burkitt's help and guide to christian families"—the "New Manual of Devotion," and very many others, which we fear, have long been lying uncalled for at the depository of the Halifax Diocesan Committee in the National School House, under the care of Mr. James Maxwell, where bibles, testaments and prayer books are generally to be had of various sizes and prices.

The circulation of the Scriptures and the Liturgy, in foreign languages, is at the present time, an object receiving much of the Society's care, as appears by the following extract from the Report:—

"The plan of a new Sanscrit version of the Holy Scriptures has been received with great satisfaction by many oriental scholars, and when accomplished may be expected to produce beneficial effects upon the Indian versions generally.

"The projected revision of the best of the existing French version may be expected to furnish such a version of the Bible and Liturgy as will be satisfactory to the clergy and people in the Channel Islands, and in other places where the French language is used in connexion with the services of the Church of England. It may also tend to remove the inconveience and hindrance to religion which results from the use of so many different versions in that language, and which is felt so severely in the French Protestant churches. The announcement of the Dutch version of the Liturgy, which is in the press, under the superintendence of the Rev. Dr. Bosworth, has excited considerable interest in Holland; and the views of the Committee, with regard to devotional feeling, as well as the standard of style to be aimed at in this and other versions of the Liturgy, will, it is hoped, meet with the approbation of the members of the Society. The modern Greek version of the Liturgy will be executed under the superintendence of the Rev. H. D. Leaves, whose biblical learning, and knowledge of the language, pointed him out as the person best qualified for such a work, and who has kindly undertaken the duty. The native scholars employed in the work will be Professor Bambas and Mr. Nicolaides, whose talents are well known. The Report announces that a new Arabic version of the Liturgy was in a state of forwardness, under the superintendence of Mr. Schlienz."

We conclude our notice of this venerable Society, with which we have been connected for upwards of 20 years, by a record of a few of its munificent expenditures in the last year.—For the instruction of the West India negroes £10,000—for promoting religion in New South Wales £3,000—Donation to the Calcutta Committee £1,500—Cape of Good Hope £400.

"OLD PATHS."—We call attention to the articles under this head, which we have copied into several numbers of

our Journal, and conclude this day. They contain sound doctrine on the important, but in these liberal days, rather lightly esteemed, subject of the Apostolical Constitution of the Church.

October 25, 1836.

The ENCENIA of King's College at Windsor, which was to have been celebrated on the 3d and 4th days of November, is unavoidably postponed until further notice.

By order of the Governors,
JOHN C. HALLIBURTON, Sec'y.

MARRIED.

At Trinity Church, Liverpool, N. S. on Thursday 20th ult. by the Rev. Mr. Moody, the Rev. W. H. Snyder, missionary at Weymouth, to Anne, second daughter of James R. Dewolf, Esq.

YOUTH'S COMPANION.

LYING.

"Lying lips are an abomination to the Lord: but they that deal truly are his delight."—*Prov.*

There are many passages in scripture which speak with horror of the sin of lying. David says, Psalm cxix. 163—"I hate and abhor lying." In the Proverbs are also these words, 'the Lord hates a proud look and a lying tongue;' and in Revelation it is said, 'all liars shall have their part in the lake which burneth with fire and brimstone.' And now, my children, are not these dreadful expressions? and I hardly think you can read them without wishing to be able always, and at all times, to speak the truth; in order to help you so to do, I will tell you a story of a little parish boy, which came to my knowledge a short time since.

This poor boy was born in a workhouse, and brought up by people who used him hardly, and taught him little respecting his duty to God; but when he was nine years of age, he was apprenticed to a master who would have been kind to him if he had not found that he had the constant practice of telling lies. The little boy's name was William, and whenever his master found him out in an untruth, he always punished him severely. On one occasion William having been severely flogged, ran out into the garden and told his trouble to a poor woman who was weeding, complaining that his back was in great pain from his master's blows. 'And pray, said the good woman, what were those blows given you for?' 'for telling a lie, mistress,' said the boy. 'Well,' said she, 'and you deserved them then,' and she repeated to him all the texts which are written above, and many more also, for she was a pious woman.

'Indeed, indeed, mistress,' replied the boy, 'I do wish to leave off lying, but I can't, when I have done any thing wrong I am so frightened that I can't help trying to hide it.'

'Ah,' said she 'now we are coming to the root of the matter, whilst you continue in sin child, you will continue to tell lies; try do nothing you are ashamed of and then you will leave off lying. Lying is never a solitary sin, if people wilfully do what is wrong, they will be sure to tell lies to hide it. Try to please your master and obey his commands at all times and I doubt not but that you will soon cease to tell lies.'

This poor woman then took occasion to explain to the boy the means by which not only little children, but grown people are enabled to do well, even by the power and assistance of the Holy Spirit; and I am happy to have it in my power to say that William took such good heed to her words, that he was enabled afterwards so to behave, as never again to be tempted to tell a lie to his master.

From this example I hope you will learn, my little reader, that if you wish to overcome the dreadful sin of lying, you must take care so to conduct yourself that you may have no grievous sins to hide from your parents or your masters; for although the best of men have daily and hourly reason to lament the depravity of their natures, and the sinfulness of their thoughts; yet we may trust, that we shall be preserved from gross and shameful sins if we place our trust in our God; for if the Lord is our God, we may plead this promise in our behalf, 'thou shalt guide me with thy counsel, and afterwards receive me into glory'—(Psalm lxxiii. 24.)—*Child's Mag.*